vdiich by some happy—or rather unhappy—accident there has emerged the order of a universe. Or we may say that there is no real order of the universe; what we take for such is a persistent habit of the senses and the life and a figment of the mind and it is useless to seek for an ultimate reason of things. Out of an absolute chaos all paradox and absurdity can be born, and the world is such a paradox, a mysterious sum of contraries and puzzles, or, it may be, in effect, as some have felt or thought, a huge error, a monstrous, an infinite delirium. Of ;such a universe not an absolute Consciousness and Knowledge, but an absolute Inconscience and Ignorance may be the source. Anything may be true in such a cosmos: everything may have been born out of nothing; thinking mind may be only a •disease of unthinking Force or inconscient Matter; dominant order, which we suppose to be existence according to the truth of things, may be really the mechanical law of an eternal self-ignorance and not the self-evolution of a supreme self-ruling conscious Will; perpetual existence may be the constant phenomenon of an eternal Nihil. All opinions .about the origins of things become of an

equal
force, since all are equally valid or
invalid; for all
become equally possible where there is
no sure
starting-point and no ascertainable goal
of the
revolutions of the becoming. All these
opinions
have been held by the human mind and
in all there
has been profit, even if we regard them
as errors;
for errors are permitted to the mind
because they